



"BENOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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MISSIONARY.

BURMAN MISSION.

Extract of a letter from Rev. A. Judson, dated Prome, August 23, 1830.

Dear Brethren and Sisters,—At one period the whole town seemed to be roused to listen to the news of an eternal God, the mission of his Son, the Lord Jesus Christ, and the way of salvation through his atonement. A considerable portion of the hearers became favorably disposed. At length the enemy assumed a threatening aspect; the poor people became frightened; many sent back the tracts they had received; and there was a general falling off at the *zayats*. I was summoned to undergo a long examination at the court-house, not however on the subject of religion, but concerning all my past life, since I had been in Burmah. The result was forwarded to Ava. The magistrates still preserve a perfect neutrality, in consequence of the absence of the governor. At Ava, I have been regarded as a suspicious character, ever since I deserted them, at the close of the war, and went over to the British. I know not what impressions the governor of this place will there receive, or how he will feel towards me, when he is informed of the noise I have made in Prome during his absence.

On hearing of the declining health of brother Boardman, and brother Wade's intention of leaving Rangoon for Maulmein, I had some thoughts of returning immediately to Rangoon. But on further consideration and prayer, I feel that I must work while the day lasts, at Prome. I have some company at the *zayats* every day, and crowds on days of worship. Most of the hearers are opposers; but I observe in distant corners, those who listen with eagerness.—There are five persons who have, I trust, obtained a little grace; but in the present dark time, they give no satisfactory evidence.

August 30. Since my last letters from Rangoon, I think continually of brother Boardman, and the great loss we are threatened with. May the Lord direct and support him and our dear sister.

MR. JUDSON'S JOURNAL.

Below Prome, Sept. 18, 1830.

Afloat on my own little boat, manned by none other than my three disciples, I take leave of Prome, and her towering god, Shway Lan-dau, at whose base I have been laboring, with the kindest intentions, for the last three months and a half. Too firmly founded art thou, to be

overthrown at present; but the children of those who now plaster thee with gold, will yet pull thee down, nor leave one brick upon another.

The government visitor, Moun Ky-wet-nee, who recommenced visiting us a few days ago, has been hanging about us for two hours, lamenting our departure; and he is now sitting alone at the water's edge, looking after our boat as it floats down the stream. "Mark me as your disciple. I pray to God every day.—Do you also pray for me. As soon as I can get free from my present engagements, I intend to come down to Rangoon"—are some of his last expressions.

The sun is just setting. We could not get our boat ready earlier in the day; and as it is Saturday evening, we intend to proceed as far as Mendai, in order to spend the Lord's-day there.

Prome an ancient City.

There is no period of my Missionary life, that I review with more satisfaction, or rather with less dissatisfaction, than my sojourn in Prome. This city was founded several hundred years before the Christian era. Through how many ages have the successive generations of its dark inhabitants lived and died without the slightest knowledge of the great Eternal and the only way of salvation which he has provided! At length, in the year 1830, it was ordered that a Missionary of the cross should sit down in the heart of the city, and from day to day, for above three months, should pour forth divine truth, in language which, if not eloquent and acceptable, was, at least, intelligible to all ranks. What a wonderful phenomenon must this have been to celestial beings, who gaze upon the works and dispensations of God in this lower world! It was necessary to the accomplishment of the divine purposes, that after so many centuries of darkness, there should be just such an exhibition of light as has been made, and no more. Thousands have heard of God, who never, nor their ancestors heard before. Frequently in passing through the streets, and in taking my seat in the *zayats*, I have felt such a solemnity and awe on my spirits, as almost prevented me from opening my lips to communicate the momentous message, with which I was charged. How the preacher has preached, and how the hearers have heard, the day of judgment will show. Blessed be God, there are some, whose faces I expect to see at the right hand of the great Judge. The young man just mentioned, the

carpenter, Moungh Shway-hlah, a poor man, by name Moungh Oo, in addition to some others, mentioned in former letters, give us reason to hope, that they have received the truth in good and honest hearts. Many also there are, who have become so far enlightened that I am sure they never can bow the knee to Shway Lan-dau, without a distressing conviction, that they are in the wrong way.

Farewell to thee, Prome! Willingly would I have spent my last breath in thee and for thee. But thy sons ask me not to stay; and I must preach the Gospel to other cities also, for therefore am I sent. Read the five hundred Tracts that I have left with thee. Pray to the God and Saviour that I have told thee of. And if hereafter thou call me, though in the lowest whisper, and it reach me in the very extremities of the empire, I will joyfully listen and come back to thee.

Men-dai, Sept. 19. Spent the day in yayat which I formerly occupied. The crowds were very noisy, but some listened with attention. Distributed nearly a hundred tracts. Mai Goo came from her village, with two other women, one of whom appears to have grace. But Mah Win-yo and Mah Ping were not seasonably apprized of our arrival. Just at night dropped down to a small village below Men-dai, that we might have a little evening worship by ourselves.

Near Rangoon, Sept. 24.

We have distributed four hundred tracts between this and Men-dai, having touched at many of the principal places, and spent an hour or two, or a night, as we could make it convenient.

Sept. 25. Came in sight of my old acquaintance Shway Da-gong—landed once more in Rangoon—Repaired to the house lately occupied by brother Wade. Since his departure, I find that some efforts have been made to check the progress of religious inquiry. At one time, men were stationed at a little distance, on each side of the house, to threaten those who visited the place, and take away the tracts they had received. Reports were circulated that government was about to make public examples of heretics; the crowds, that used to come for tracts, all disappeared, and Ko Thah-a, who continued to occupy the house, became intimidated, and retreated to his own obscure dwelling. Things are, therefore, at a very low ebb. But we trust in God, that the tide will flow again in its own appointed time.

Sept. 26.—*Lord's-day*. Very few present at worship. All the women actually afraid to come, lest they should be apprehended by government.

Oct. 3.—*Lord's-day*. Have seen most of the disciples and several inquirers during the past week. The case of Ko San deserves particular notice. He is a respectable elderly man, residing in a village north of Ava. Twelve years ago, a copy of the first edition of the first tract found its way thither; and he treasured it up as the truth. At subsequent times, he occasionally met with disciples, particularly during the war, when some of them fled beyond Ava, with the rest of the population. The more he heard of the Christian religion, the better he

liked it. He has now concluded to remove to Rangoon. His wife is of the same mind with himself; and when they arrive, will both, he says, request baptism.

Moungh Kywet-nee, one of Ko Thah-a's disciples, baptized up the country, and now living at Kam-bai (not Kam-bet, as spelt formerly) in this vicinity, a disciple that I have never seen before, pleases me much. He appears to be a steady, conscientious Christian. Moungh Bike, an inquirer from Ananben, a village beyond Kam-bai, where there are two disciples, has made me a visit for the first time, and spent a night. He has twice requested baptism; but Ko Thah-a says that he is deficient in humility and meekness, so that the poor man is obliged to wait. Moungh Thah-doke, another disciple from a village beyond Anan-ben, appears well. To-day, my faithful Moungh-en leaves me for Maulmein, where his wife is. Ko Ing and Moungh Dan still remain with me; and I have Moungh Shway-too, a bright young man, baptized by Thah-a, into the family, instead of Moungh En.

Oct. 8. Have just received intelligence, that about the first of September the king issued an order, that I should be removed from Prome, "being exceedingly annoyed, that I was there, in the interior of the country, distributing papers and abusing the Burmese religion." The Woon-gyees being unwilling to proceed to extremities, made application to Major Burney, the British resident at Ava, who assured them, that he had no control over me; that I was in no way connected with the British government, but employed exclusively in the duties of my profession; and he begged them not to proceed to adopt a measure which would be condemned as intolerant, by good men of all countries. They said, however, that his majesty's order was peremptory, and that it was necessary for me to confine my labors within the limits of Rangoon. Major Burney then consented to write me on the subject.

A. JUDSON.

Rev Dr. Bowles, Corresponding Sec'y.

Foreign Missionary Intelligence.—At the Monthly Concert, at Park-st. on Monday evening last, the information was interesting.—From the Bombay Station it seems that the influence of the Gospel strengthens, and is attaching more and more interest to those who are laboring for the salvation of these souls. By means of the Portuguese, the Catholic religion was introduced about the year 1500, and has made some progress among the natives and the mixed blood. These seem to be giving way to the influence of true religion, and are yielding up their Catholic views to the Protestants.

There has been a revival among the Tuscaroras, about thirty of whom have been hopelessly converted to God; some aged, and to all appearance, hardened sinners. The church here consists of about 40 members.

About 85 persons are now candidates for baptism at Honorurn. The desire to attend worship is so great here that people will travel 8 or 10 miles to and from the place of worship the same day.—*Boston Chr. Herald*.

Foreign Mission Spirit in England.—The students of Highbury College, in a letter to the Society of Inquiry on Missions in the Theological Seminary at Princeton, say: "Our attention has lately been much engaged by the subject of Foreign Missions. We feel more than ever the claims of the heathen upon us, and though this College is professedly a Seminary of preparation for the work of the ministry at home, some of our number after mature deliberation, have determined to devote their lives to foreign labor. We rejoice in their determination, and trust that many will be induced to follow their example. In addition to our weekly prayer meetings, we devote some time on the evening of the first Monday of every month to invoking the Divine blessing on the heathen lands. At each meeting an essay on some subject connected with missionary work is read by one of our brethren. We find the plan exceeding useful, inasmuch as it tends to keep the subject always before us. It is unnecessary to inform you that in this plan we imitate the example of our brethren in one of the Scottish Universities."

MISCELLANEOUS.

A CASE OF CONVERSION.

Deacon B. was a man of years, and much experience in the things of Christ. He had acquired such an insight into character, and such skill in detecting the operations of the mind under the truth, as very seldom to mistake in his treatment of awakened persons.

On one occasion, which will now be related, he ascertained, that a young woman of his acquaintance had, a short time previously, evinced some conviction of sin. He called on her, and found that her concern of mind was wearing off. He at once perceived the state of her case, and took his course accordingly. He knew that she had been educated in a Christian family, and had been the subject of a gentle and long protracted seriousness. During this long seriousness, she had had great light in the understanding, and now that she had, within a few days, been brought to deeper anxiety than ever, Deacon B. felt that should her concern subside, she would in all probability grieve away the Holy Spirit for ever. What was to be done? He felt his impotence, and lifting up his heart to God for that influence, which alone can make the truth effectual, he resolved, as the case was one of great peril, and an immortal soul probably in the crisis of its destiny, he would use extraordinary means for its recovery. He sat down by her side, and told her his views of her condition. But when he urged her to surrender her heart to the Lord Jesus, she was unwilling to do it yet,—she wished to put it off still longer. He entreated,—he urged the command of God,—the joys of heaven, and the pains of hell,—still she repulsed him, and ran through the whole circle of cavilings about inability, election, Adam's sin, &c., but it was evident to the discerning mind of Deacon B., that it was only the device of an unrepentant heart, to put off the work of immediate compliance, with the command of Christ.

Here then was the awful struggle. On the one hand, the Holy Spirit was spreading truth before the mind, and flashing conviction upon the conscience, through the instrumentality of this good man; and on the other, a worm of the dust was engaged in resisting with desperate strife, every motion that would lead to submission. It was enough to make the heart of piety tremble to see the conflict, knowing how much depended on the issue. Deacon B. now requested to see the lady alone. He led her into an adjoining room, where he took her by the hand,—his eyes streaming with tears of pious compassion,—and told her in a few brief sentences, the state of her case;—her guilt as a rebel against God—a slinger of the Saviour—a resister of the Holy Ghost. He demonstrated the preciousness of the present moment, and urged her to cast away the weapons of her rebellion. She wept, but remained unchanged in her determination. At length, he took a seat by her side, and raising his venerable form erect, and throwing all the decision of his soul into his voice, he said, "depend upon it, I am determined not to leave you, till you make up your mind to be either for God, or against him." Then recapitulating the urgent motives of the Gospel, and the peril of her case, he poured a torrent of truth and persuasion upon her soul, until she fell upon her knees, and exclaimed, "*Lord, save me or I perish! I give myself up to thee, do with me as seemeth good in thy sight.*"

The event proved that it was a genuine prostration of soul at the feet of Divine authority and love. Had Deacon B. been easily put off, or his zeal grown weary with the resistance of this sinner—what reason is there to fear that the termination would have been fatal to her eternal interests! *Pastor's Journal.*

UNITED STATES AND ENGLAND UNEQUALLY BLESSED WITH REVIVALS OF RELIGION.

The following is a letter of the late Rev. Matthias Bruen of New-York, to his friend in England, written in 1822, touching Revivals of Religion in our country. It will sound strange to American Christians, that there were and are Christians, to whom these familiar scenes seem a novel and inexplicable mystery, requiring such a cool and explicit description. The comparison has awakened British Christians to hestitate themselves and inquire anxiously after the means of participating in the large blessing. It ought also to swell the hearts of Americans with gratitude and praise to Him who is pleased to prefer them thus to privileges.

The Memoirs of the Rev. Mr. Bruen are in the press, at Philadelphia. This extract is published from a proof sheet.

There is another part of President Edwards' works to which I wish to turn your attention, as it gives a view of the state of religion in this country, which is most marvellous. It is his narrative of the revival of religion at Northampton, which was sent to Dr. Watts and Dr. Guyse, and his reflections upon such scenes as he witnessed. I know not how to explain the fact, but the general course of things with us

is quite different from that in your most flourishing evangelical churches. Periods of unusual religious excitement arise every now and then, in which hundreds come forward to make their profession. Thus, within the bounds of one Presbytery of twenty congregations, almost two thousand were added to the communion in one year. The spirit of conviction of sin, comes with a pungency I seldom heard of in England, and sometimes consolation is received in three or four days, and a permanent change evidenced by years of Christian experience after it. Such scenes we have now in New-York, where, in one congregation, upwards of seventy joined the church at one time; in another, forty six, &c. Mr. Whelpley's church is now greatly revived, and many are under powerful exercises of conviction, and some rejoicing in hope. You will understand the whole matter, if you read what Edwards has written. The occasion of this change in the Wall-street church, has been a day of fasting and prayer, which was appointed in view of the desolations of Zion. They sent their Christian salutations and invitations to other churches, that they might join with them in this observance and free-will offering unto the Lord. On the day appointed, the church was filled to overflowing, for six successive hours, without intermission. The greater part who were there, we may hope the grace of conversion had taught to pray. The ministers in succession, gave a brief view of the state of religion in their respective churches, and prayed for an effusion of the Holy Spirit. Such breathless, solemn attention, I can scarcely hope again to see in my life, among so vast a multitude.—When Mr. Whelpley arose to address this assembly, in that unpremeditated manner, to which he was not used in the pulpit, there was in his whole aspect a bearing and significance like that of a man consciously in the presence of God. His look was that of one worn out by early labor; the beamings of his countenance were those of a Christian, who beheld the throbbings of many Christian hearts. The very tones of his voice, if he had spoken in an unknown tongue, would have been intelligible. He presented to the audience the desolations of that portion of the field of Zion which he cultivated. He besought them to regard the condition of that church, which, as a fruitful bough, had sent its branches over the wall, which were now bearing fruit all around, while at the root there was decay of moistness and verdure. The appeal was so instinct with energy and pathos, that aged men lifted up their voice and wept. This was one of the most solemn seasons I ever witnessed. A blessing has manifestly and immediately followed.—Those pastors are blessed who look well to their own souls, and who forget all other subjects and studies in pursuing the one great matter, the wisdom of winning souls. It is not of him that willet, nor of him that runneth, but this means is obviously blessed, not by might nor by power, but by my Spirit saith the Lord.

The subjoined remarks are by the author of the Memoirs.

Though the tidings of the birth of souls are

always affecting, and the description of the actings of the Spirit of God upon human spirits solemnly interesting; yet in the U. States, where such times of refreshing from the Lord on whole congregations are not uncommon, the above little account may seem unnecessarily prolix. It will not readily be conceived by American Christians, with what a mingling of wonder and fear and mistrust, such new things have been received in Great Britain, even by persons of affectionate piety. The dread of enthusiasm, of that mutual excitement which is of man and not of God, the dread of that passing emotion which is not true repentance, nor true faith, but the work of human sympathy, has led many to receive with coldness and mistrust, such glad news, as, if they could have believed it, would have made their hearts sing for joy. It is only after long years of observation, and of minute information of the consistent Christian walk of hundreds who made their first profession during periods of revival, that the faithful of the old country have been able to comprehend that the Spirit of God is not bound, but acts according to His holy pleasure, in this country after this manner, and in that country after that manner; and that his diversity of dealing with different countries is not more incredible than the different modes in which He first operates upon different souls. Now, however, it is delightful to find British Christians regarding each other, and saying, "Why have we no revivals, like our brethren in America? Why are our souls gathered in, here one and there one, not by pungent convictions, not by lively faith, leading from sorrow to joy; but by slow processes of reasoning, by measured and tardy closing with the Saviour, as if the soul were in so jeopardy, and as if it made no difference to real happiness, whether we became Christians now or ten years hence."—The answer which suggests itself to many minds now is, because we do not expect such things, we do not pray for them, we should almost be terrified if they were bestowed on us, and the Lord himself hath said, "according to your faith be it unto you."

As it occurs in families that first the children derive their being, their early training, their ideas from their parents, and as they advance in life, exercise on them a re-acting influence; so may we hope that the period will come when the mother country may derive fresh vigor from the example of her healthful offspring; and as those righteous men who first planted the standard of the cross in New-England, derived their religious sentiments from the country which they forsook, so may we anticipate that old England will receive a quickening power from the example of her children, who have already outstripped her. This hope is not formed solely on vague wishes, but on the knowledge that at this moment churches are stirring each other up after the manner of their American brethren, to hold times of prayer for the out-pouring of the Spirit, and to plead with Him with whom is the residue of the Spirit, to revive his work in the midst of us.

How happy the mutual relations of those countries which seek only to influence each other in such objects as these. How little need

would there be of the wisdom of politicians to adjust our mutual claims, of the peace societies of philanthropists to keep us in mind of the duties of mutual forbearance, were but the majority in each country thus one in spirit, thus feeling that they form each a distinct, but united portion of that holy body, of which Christ is the living head.

Let not the worldly wise man smile at such ideas as utopian. As the purer ages approach, of which the Scriptures of truth testify, we shall see more and more of that blessed action and re-action, until Christian love shall form a universal brotherhood.

SYMPTOMS OF SPIRITUAL SLOTH.

When we are constantly exposed to a contagious disease we are apt to discover the first symptoms and use every preventive. The Editor of the *Western Recorder*, like an experienced physician, has, in the following remarks, described the approaches of a fatal malady with which we are threatened.

Men who have ever been thoroughly quickened in religious things, will seldom yield, all at once, to the suggestions of sloth. They change so gradually, as scarcely to be aware of what is befalling them; and not unfrequently, think themselves quite awake to the interests of Zion, while, at the same time, every one else sees that they have fallen into supineness and inactivity.

One of the first visible symptoms of this decline, perhaps quite the first, is a habit of rejoicing over one's own spiritual comforts; and this, not so much in the spirit of tender gratitude, as in that of self-gratification. The person who has been thus favored, is for a time humble. But dwelling too disproportionately on his own exercises, they begin to magnify in his view; they begin to seem like a part of himself; and before he is in the least suspicious of the change, he thus comes to think of himself more highly than he ought to think.

As a second symptom, we may mention the neglect of social prayer. The neglect is but partial, at first. The individual begins to think that it is not profitable for him to attend so many meetings. He ought to have more time for personal improvement at home. Then he finds that when present at such meetings, he is not so much edified as formerly. The brethren, he thinks are in fault. Nothing satisfies him. He now attends out of a sense of duty, rather than from inclination; but is more and more displeased at the dullness of the meetings; when, perhaps, the difficulty lies chiefly in himself. His next step is, to absent himself habitually, through fear of being called upon to pray.

The third symptom is, neglect of warning sinners, and of stirring up the pure minds of the brethren, by way of remembrance. If he now speaks at all to the impenitent, as such, he says that which is but little to the purpose; and if he exhorts his brethren, it is rather in the spirit of bitterness and impatience, than in that of kindness and long-suffering. This third symptom begins, in general, to exhibit itself soon after the commencement of the second.

A fourth symptom, as seen nearly at the same time, is that of worldliness. The man is constantly driving himself headlong into business, while, in the mean time, he pleads that business is driving him. His pretence will soon amount to reality. His business will soon become his severest scourge.

Another alarming symptom is covetousness. The man begins to withhold "more than is meet" from the treasures of benevolence. He wonders that applications are becoming so frequent. He has already given so much, he says, that his charitable resources are nearly exhausted. The very sight of an agent makes him gloomy.

These are some of the exterior symptoms of sloth in spiritual things. They exhibit themselves generally, about in the order which is here mentioned. But before they assume much fixedness of character, the closet will have been greatly neglected. In reality, every decline begins in the closet. This is first rendered pleasant, perhaps, by a species of joyous sentimentalism, disconnected with a wrestling spirit of prayer. The suppliant feels some gratitude; but, on the whole, has little or nothing to plead for, in earnestness of soul. The joyousness at length declines, and is succeeded by cold indifference, darkness, doubt, unbelief, ingratitude. His conscience is now burdened. He has little sensible communion with God; and this little is gradually becoming less. The closet, ere long, will be found a place of gloom. His visits will be shorter and less frequent; and they will be seasons of painful conflict, and of self-reproach, rather than of pious enjoyment, and heavenly peace of mind.

Christian reader—you that have lately seen the arm of the Lord made bare for the salvation of sinners—seriously examine these characteristics. Though hastily drawn, they may aid you a little in the business of self-examination. "As face answereth to face, . . . so the heart of man to man." Is it not time for many of us to pause? to bethink ourselves? This busy season has its peculiar temptations. Even the beauties of spring may serve to allure us from the thorny path of effort, unless there is special watchfulness. What will now become of the plighted vows, so often and so solemnly repeated? What of the many pledges and heartfelt promises of amendment, made so publicly, and under circumstances of such imposing solemnity? Say, Christian brother, sister; what will become of them? It is far better to answer the inquiry now, at the bar of conscience and to God, than ere long be called to account by the railing adversaries of righteousness. The latter have been overawed, and nearly silenced, for a little season; but depend upon it, they have not forgotten to watch for the halting of Christians.

I WISH I WERE A CHRISTIAN.

How great the delusion of those impenitent sinners, who flatter themselves, that they should be glad to be Christians if they could. If it be true, that nothing but their own unwillingness prevents them from becoming the disciples of Christ; then it cannot be true, that they really desire to be Christians; for if this were their

desire, they would not continue impenitent. There is certainly an *unwillingness* somewhere; and it must be either on the part of the sinner, or on the part of God. The reason that the sinner is not a saint, is either, that he is unwilling to be one, or, that God is unwilling that he should be one. We cannot make a third supposition. But God has sworn by his own life, that the unwillingness is not on his part:—**AS I LIVE, SAITH THE LORD GOD, I HAVE NO PLEASURE IN THE DEATH OF THE WICKED, BUT THAT HE TURN AND LIVE. TURN YE, TURN YE, FOR WHY WILL YE DIE?** And in the text, **WHO SOEVER WILL, LET HIM TAKE THE WATER OF LIFE FREELY.**

"I am aware, that sinners often really believe, that they desire to be Christians. But they deceive themselves; and I will endeavor to explain the ground of their delusion. They doubtless desire to escape future punishment, and to be made eternally happy; and as they are convinced that religion is necessary to the attainment of future happiness, they flatter themselves that they desire to possess it. But observe—religion itself is not the object of their desire; but its future rewards. The drunkard may sincerely desire the blessing of temperance, while he has no desire to abandon his cups. So sinners may desire the rewards of piety, while they have no desire for piety itself. They see no beauty in holiness. It is the object of their aversion; and all their desire for it, is like the desire of a sick man for a loathsome medicine, which he knows he must take, or die. Do any of you, my hearers, flatter yourselves that you desire to be Christians? Have you seriously thought, what it is to be a Christian? The Christian hates sin, and loves holiness. He hungers and thirsts after *righteousness*. He delights in the service of God. It is his meat and drink to do the will of his heavenly Father. Do you desire to possess such a character? No man truly desires to be a Christian, who is not willing to forsake his sins, and to walk in newness of life. Are you willing to do this? Call up to view the sins which you habitually indulge. Are you willing to forsake them? If you are, you will forsake them immediately. Look at the duties of religion. Are you willing to perform them? If you are, you will commence a life of obedience without delay. If you are not willing to do these things, you are not willing to be Christians; for these things are essential to the Christian character. Cast away, then, this vain delusion. Be willing to see your own hearts, and to acknowledge your true character. No longer attempt to exculpate yourselves, and to impute unrighteousness to Jehovah. When you say, that you should be glad to be Christians, if you could, you virtually say, that it is not your fault that you remain in impenitence. And whose fault is it, my hearers? It is either your fault or the fault of God. While therefore you exculpate yourselves, you cast all the blame of your impenitence upon your Maker. And is not this impiety?"

Dr. Tyler's Sermon.

Religious Newspapers enforce the practical Inferences of faithful Preaching.—It does not exactly answer for a minister, in applying a ser-

mon upon the subject of systematic self denial for the sake of giving something to promote the cause of Christ, to say to Mr. —, "You ought to giving up your riding horse, and get your exercise on foot by visiting the poor, and praying with them;" or to say to Mr. —, "Your subscription to the missionary society is not half as large as it might be, if you would abandon the use of tobacco." But some remark in a religious newspaper, some little anecdote or incidental discussion in a published letter, may come directly home to the heart of the pious reader, and afford that specific application of a sermon, upon which the minister could not have ventured. An inquiring, teachable young Christian was reading your paper the other day, and he met with an account of a man who had given up tobacco for the sake of giving a few dollars more a year to the cause of his Master. He instantly adopted the same resolution, remarking, as he stated the fact to me, "This is one of the benefits of taking a good Christian paper."—*Episcopal Rec.*

USEFULNESS OF TRACTS.

Travels and conquests of the "Swearer's Prayer."

The following facts, says an Agent of the American Tract Society in Missouri, were related to me by the individual who presented the Tract, and in their correctness I have reason to place entire confidence. The *Swearer's Prayer* was given to a man, who had awfully abandoned himself to blaspheme the name of God, but whose regard for the individual by whom it was presented induced him to read it. It wounded, but to heal. He is now restored from a debased, despicable standing in society, to an honorable and useful standing in the church. The identical Tract travelled nearly an hundred miles. It fell into the hands of three other individuals of a similar character; and all the four have, in the judgment of enlightened charity, by means of this Tract, obtained a gracious claim to a standing at God's right hand.

Am. Tr. Magazine.

One who was a nuisance to the neighborhood converted by a Tract.

The Agent of the American Tract Society for Missouri and Illinois, relates the following facts. A lady presented two of your Tracts; one on Intemperance, the other on the duties of Parents, to a man who was, by his vices, reduced to as miserable and pitiable a condition as you can well imagine. He neglected public worship, roamed in the field in quest of prey or pleasure on the Sabbath, outrageously bid defiance to the threatenings of God against those who take His name in vain, provoked the execution of those denunciations which exclude drunkards from the kingdom of heaven, neglected his family, and was a common nuisance to the neighborhood in which he lived. But the grace of God, accompanying the apparently feeble means employed, was manifested in changing him into a man, and there is good reason to believe into a Christian. I am now acquainted with him. He has become a professed follower of the Lamb, and I believe witnesses a good profession.—*ib.*

AN EXAMPLE TO PIOUS EMIGRANTS.

From Rev. Francis Bartlett, Starr township, Hocking County, Ohio, to the Secretary of the A. H. M. S.

The eleven months of my labor here, has been a season of uncommon interest to me. I may truly say, the Lord has revived us. My wife and myself, have both labored to make the means of grace as numerous and as interesting as possible. In the Bible class, in the Sabbath school, and in religious visitation, we have spent much of our time. Our attention has also been much directed to the distribution of religious books and tracts, which we procure and lend to the people. This, in a country, whose existence is but as yesterday, is a privilege indeed. And these various efforts, altho' very feeble, have been followed with blessings of incalculable value. Our labors, however, do not deserve to be mentioned in connexion with what the Lord hath done in this country. We wished and prayed for a powerful revival, at the very beginning of our labors, but the Lord in wisdom, has ordered it otherwise, and has caused us to hear the still small voice, during all our labors here. Religion seems to be making steady progress. Her institutions are better understood, and more highly prized, and the people are much more desirous to support them now, than when I first came to this place. Previous to the beginning of my labors here, this people had never enjoyed but two months regular preaching. No religious paper gave them a weekly view of the religious world; no concert of prayer gave them a monthly record of the stately steps of Jehovah throughout the earth; and no agents of the tract, bible, education, Sabbath school, missionary society, &c., occasionally spread before them the benevolence of the religion of the Lord Jesus Christ. But they were literally alone, and that too in the wilderness, with no one to lead them onward, in the faith of active piety. It is not strange; therefore, that they should have been found living, as our fathers lived fifty years ago. There were, however, a few, even here, under all these disadvantages, who seemed to have caught the spirit, which blesses the happiest portions of our country. One of these, who now sleeps with Jesus, you will permit me to mention in a more particular manner.

He was a Deacon in Plymouth, Mass., and removed to this County in 1816. Besides himself and wife, there was no known professor of religion within twelve miles of him, and the nearest place of public worship, was twenty miles. These circumstances brought sadness to his heart "while he remembered Zion." Yet he did not "hang his harp upon the willows." But as his first Sabbath drew on him in the wilderness, he invited his thinly scattered neighbors, to come and unite with him in prayer on the Lord's day.

A thing so new, excited their curiosity, and a number came, and attended to the first prayer which they had perhaps ever heard there in public, and to an excellent sermon from Burder. The burden of his prayer was, that God would cause this wilderness to bud and blossom as the rose; and ere long spread his table here.

His faith never failed him, he labored as though he expected the Lord would answer his prayers, in his own time. He thus labored alone, from Sabbath to Sabbath, conversing with all he met, on the momentous concerns of their souls, during one whole year; at the end of which, the Lord sent a helper for him, another layman, from old Plymouth. The year following, another came. The Deacon's hands were thus greatly strengthened, and his heart much encouraged, by seeing a little improvement in the moral character of the settlers. The third year, his second son professed conversion, and joined the church in Athens, twenty miles distant, and a few months afterwards commenced his studies preparatory to the ministry. When this son made known his wishes to his father, respecting the ministry, he said, "the thing proceedeth from the Lord; we cannot speak unto thee bad or good."—Gen. xxiv. 50. "Behold the way is before thee; go, and the Lord go with you and bless you." For six years, he watched and prayed over this spot in the little prayer meeting on every Sabbath, and doubtless in secret also; and during the last year of his life, he spent every Friday in fasting and prayer. His great desire was to have before he died the regular ministration of the word established here; but the Lord conferred a still greater blessing on him, by taking him, as we trust, to himself in glory. He died before any ministration was sent here: yet I believe that we are to look to that little prayer meeting, and to the other efforts of that pious man, as the means, in the hands of God, of all the spiritual blessings, that have been sent on this people. In 1829, a missionary was sent to this people, for two months, under whose preaching, three of that Deacon's children were hopefully converted, and a church was organized of seventeen members. In the mean time, the above mentioned son of the Deacon had become an ordained minister, and on the seventh of May, 1830, began to labor here, under a commission from the A. H. M. S. And if he has been instrumental in doing any good, I believe it to be in answer to the prayers of his pious father, in no small degree.

[From the statistical table accompanying the above, we learn that the number of hopeful conversions, since May last, is twenty-four.]

REV. JOSEPH WOLFF.

The committee of the London Society informed their friends in their publication for July, 1830, that Mr. Wolff had been requested to return to England. They have with regret to mention, that Mr. Wolff has, in consequence of some conscientious scruples in his mind, declined complying with the wishes of the committee: and having determined to proceed through the interior of Africa to the Cape of Good Hope, has relinquished all further connexion with the society, expressing this determination in terms of the best christian feeling, grateful for the kindness and benefits he has received, and anxious in his individual capacity, to render any service to the cause they have mutually at heart, that may be in his power. *London Examiner.*

THE TRUE WAY.

"Friend," said a genuine disciple of Fox to the landlord where he had stopped to take the benefit of a comfortable fire on a blustering day, "how much is thy profit on a brandy sling?" "About three pence," replied mine host. "Well," rejoined the Friend, "as I never use any thing of that nature, I will pay thy profit, and pass along."

We were reminded of this by a conversation held with the tavern keeper a day or two since, who called into the office, and subscribed for the Advocate.

"I am in favor of temperance," said he, "as far as my occupation will allow, but I don't exactly like that, and should be glad to change it favorably. It is a foolish custom, this 'taking something for the good of the house.' A couple of gentlemen, with their ladies, called at my house the other day. 'Twas a bitter cold time, and when they had warmed sufficiently, and were about going away, one put a pistareen in my hand. 'What is this for?' I inquired. 'The good of the house,' he answered. 'Have you had any thing?' 'We enjoyed your fire.' 'But I don't ask any thing for that,' and handed back the money. 'No,' said he, 'that's the way we do.' Now I had much rather any man would go free than do like some others—'take a little something for the good of the house,' and take away more in rum than they leave in cash!"

There is no earthly reason why a keeper of a public house should not take pay for accommodating those who may call on him. It is from this false method of reasoning that many of our tavern keepers are opposed to the temperance efforts. They are unwilling to take any thing unless the person calling on them is furnished with some poisonous potation at the bar! We protest most sincerely against the common practice of calling for something merely for the "good of the house!" Rather leave the amount of such an article, and avoid the dangers consequent on such an unreasonable course. In particular, all persons belonging to temperance societies, and every other who is friendly to temperance, ought to discourage the habit of calling for spirituous liquors of any description. Let every one do this, and when ever he travels, and has occasion to call at a tavern, let him leave something for the support of the house for his own accommodation, and the keepers will soon be the warmest advocates of temperance societies we have. Pay no attention to the refusal to accept it.—He is entitled to the pay, and ought to have it. Pursue this method, and our houses of public accommodation will soon be disgorge of fantastic and demoralizing temptation, better supported, and rendered a blessing, rather than a curse to society.—*Temperance Advocate.*

Cost of Paint.—Some twenty years ago there lived in Berkshire county, Mass., two physicians of considerable skill and eminence. One of them used no spirituous liquor. The other drank freely, and while the one had acquired considerable property, the other remained poor. Meeting each other one day, when the former

was returning from a distant town with a richly painted and well made carriage. The latter accosted him, "Doctor —, how do you manage to ride in a carriage painted in so costly a manner? I have been in practice as long and as extensively as you, and charge as much; but I can't hardly live and drive the old one." "The paint on my carriage," he replied, "didn't cost half as much as the paint on your face!"

Nothing for the Grand Jury.—At a late court in Williamsburg District, South Carolina, it appeared that the Grand Jury had nothing before them. Judge Huger remarked, "Gentlemen, I perceive there is not much whiskey drank here." He was right. Take away the the fuel, and the fire goes out—drunkenness and quarrels will die.—*Portsmouth Journal.*

Another effect of Temperance.—A person who has been engaged in trafficking through this part of the state, and was in the habit of receiving old copper as one of the best articles he could take in exchange for his ware, came into the village not long since, with a quantity and found that it had considerably fallen from its long established price, and on inquiring the reason, was told that it was on account of the stopping of so many distilleries. He was informed that stills which were sound and fit for use, were brought in and sold here, at 10 or 12 cents per pound. Our informant being a friend of temperance, said that when he found the reason of this diminution in the price of copper, he submitted to a little loss on what he had for sale without a murmur.—*Rock. Obs.*

Where to find the Devil.—Yesterday, several grog loving fellows called at the store of a gentleman in this place, and asked for ardent spirits. "We do not keep it," was the answer. "What! have you joined the temperance?"—"Yes."—"Well, well, you are all getting mighty religious.—But never mind—come along boys, I'll bound we can find the Devil, yet, somewhere on the wharf"—and away they went to find him, who walketh about like a roaring lion, seeking whom he may devour. And it is quite likely that they were not disappointed; for if they could not find him among rum and whiskey barrels, I do not know where they would seek for him next.—*Rock. Tel.*

Pastoral Neglect.—An Example to deter.—A few weeks ago, a young man named Clarke, residing at Upper Tulse Hill, being exceedingly ill, and considered to be at the point of death by his medical attendant, Mrs. Clarke finding her son desirous of religious instruction and consolation, sent for the Rev. Mr. G—, a clergyman at Norwood, who sent word back that the sick person was out of his district, and he could not, therefore, visit him. A messenger was then despatched to the Rev. Mr. C—, a clergyman at Brixton, who said he was very busy in his study, and would be so for a week to come; but at the expiration of that time he would visit the sick man if necessary. In this dilemma the mother had recourse to the prompt services of a Dissenting minister in the neigh-

borhood. It is worthy of remark, that both these clergymen reside within three quarters of a mile of the young man's house.

London World.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 14, 1831.

CONNECTICUT SABBATH SCHOOL UNION.

The annual meeting of the Conn. Sabbath School Union, was held at the North Conference Room in Hartford, on Thursday the 5th inst.

The Society convened at 3 o'clock P. M. for the transaction of business. Rev. J. H. Linsley, of Hartford was called to the chair, and the meeting was opened with prayer by the Rev. Asa Mead, of East-Hartford.

The Report of the Treasurer was then read and accepted.

The Secretary stated that no reports had been received from Auxiliary Schools and Societies, and the Board of Managers were unable to present a Report to the Society.

Mr. E. Jenney, delegate from the S. School of the first Society New-Haven, moved an amendment of the 6th article of the Constitution, proposing an addition to the Board of Managers, of four Vice Presidents and a recording Secretary, which was adopted.

The following officers were unanimously chosen for the ensuing year.

President,—Prof. Chauncey A. Goodrich, New-Haven.

Vice-Presidents,—Rev. J. H. Linsley, Hartford; Mr. Timothy Dwight, New-Haven, Hon. Gideon Tomlinson, Fairfield; Mr. William Williams, Jr. Norwich; Rev. E. R. Tyler, Middletown; Hon. J. W. Huntington, Litchfield. Rev. G. A. Calhoun, Coventry; Daniel Frost, Esq. Canterbury.

Managers,—Rev. Leonard Bacon, New-Haven; Rev. Allen McLean, Simsbury; Rev. Wm. Ely, North Mansfield; Rev. E. Goodman, Torrington; Rev. H. Benedict, Norwalk; Rev. Anson Rood, Danbury; Rev. J. Whittlesey, Stonington; Rev. B. Phinney, Lisbon; Rev. S. Toppliff, Middletown; Rev. Dennis Platt, Canterbury; Rev. J. G. Tillotson, Brooklyn; Rev. Charles Fitch, Pomfret; Prof. D. Olmsted, New-Haven; Mr. C. Whittlesey, do.; Mr. P. T. Jarman, do.; Mr. E. N. Thompson, do.; Mr. C. J. Salter, do; Mr. Charles Hosmer, Hartford; Mr. Eli Gilman, do.; Mr. N. Smith, Jr. do.; Mr. S. Hart, Jr. Farmington; Mr. — Smith, Sharon; Mr. Charles F. Sedgwick, do.; Mr. Charles Adams, Litchfield; Hon. R. M. Sherman, Fairfield; Dr. W. Hooker, Norwich; Gen. Wm. Williams, New-London; Mr. J. Barnes, Middletown; Mr. Wm. Woodward, do.

Corresponding Secretary,—C. P. Grosvenor, New-Haven.

Recording Secretary,—Mr. J. L. Cross, New-Haven.

Treasurer,—Mr. Amos Townsend.

The question of employing a General Agent in this State, was proposed and discussed. The absolute necessity of such a measure to advance the cause of S. Schools, and secure their highest benefits to the community at large, was forcibly presented, in a brief statement of facts by the Rev. A. Bullard, Secretary and General Agent of the Massachusetts Sabbath School Union; showing that the number of children engaged in S. Schools in the Northern and Eastern states, is in direct proportion to the amount of agency employed in those states.

The measure was ably sustained by the Rev. Asa Mead, of East-Hartford—who closed his remarks

by a subscription of ten dollars for carrying the measure into effect.

The resolution to employ a General Agent, was unanimously adopted;—and a subscription for his support already so well commenced, was immediately raised to two hundred and fourteen dollars. Sixty four of which, were paid on the spot. A part of the above sum consisted of pledges from delegates, in behalf of the schools which they represented.

At an adjourned meeting in the evening, the exercises were commenced with prayer, by Prof. E. T. Fitch, of New-Haven. The Chairman made a brief statement of the proceedings of the Society, in their previous meeting.

Several resolutions were offered, which were supported by interesting addresses from Rev. Messrs. Bullard and Barrows, and the Hon. R. M. Sherman of Fairfield.

Cards were then circulated through the congregation, and ninety dollars were subscribed in addition to the sum raised at the previous meeting—making in all, three hundred and four dollars. This looks like showing their faith by their works.

It is expected that a General Agent will be appointed immediately by the Board of Managers.—Conn. Obs.

May 3, 1831.

To the Treasurer of the Am. F. M. So., H. County.

Sir,—As the Lord has most signally blessed, the present year, Conference of Churches and similar meetings, which have been continued three or four days; have we not reason to believe, could as great a change in other respects be effected in the operations of Christians, that still greater blessings would be granted? A meeting of three or four days is to commence in this place to-day. To be consistent it seems to me that we ought to be as willing to give our money as our time to the Lord. This subject was mentioned at our breakfast table this morning, after returning from a prayer meeting; and my wife and myself concluded that we would give fifty dollars to the Foreign Missionary Society; and two young women living with us, subscribed, one two dollars and the other one. So we immediately laid aside fifty-three dollars, which I now send you that it may be used immediately. As yet Christ has had only the crumbs which have fallen from our table. The time is near, I trust, when Christians will give so much as to feel it. Conn. Obs.

POPERY IN BUENOS AYRES.—By an arrival from Buenos Ayres to Feb. 12th inclusive, it appears that a decree of the government has been issued, ordering every public preparatory school, established by any individual, whether for males or females, in whatever part of the Province, to be immediately closed, "whose director, master or usher, is not publicly reputed as a Catholic, and who does not from this time and in future, teach the Christian doctrine by the catechism of the Padre Astete." Hitherto there have been two or three very flourishing schools in Buenos Ayres, taught by Englishmen or Americans; and it is doubtless against these, that the present decree is directed. When will the world learn to be tolerant?

Jour. of Com.

The new Pope.—The correspondent of the London Morning Chronicle, who writes from

Paris under the signature of O. P. Q. notices the late election of a new Pope as follows:

The new Pope has ascended his Throne in troublesome times. Gregory XVI. has the advantage of being 66 years of age, and has no right to apprehend that he will be long called upon to rule over his rebellious and liberty-loving subjects. On his accession he finds the Church divided—new and powerful parties arising or established—Priests in France disputing his rights as a spiritual Sovereign—and his subjects in Italy by no means disposed to submit to him as a temporal Prince. It is said that he professed to M. de Latour Mauburg the greatest attachment for France and to her citizen King. It may be so. Popes are just as capable of telling fibs as other men; but one thing is certain, that he loves Prince Metternich better than Lord Palmerston, and Charles X. better than William the Fourth. The shortest way of settling these matters would be for the Pope to cease to be anything but a spiritual head of a spiritual Church, and to declare that in no country should the Romish religion be the religion of the State. If it be true faith, let it have a fair chance. It never will have one, as long as people are compelled to pay taxes for the light of heaven, in order to purchase robes for the Priests, and candles for the Virgin Mary. When Priests shall be paid by those who go to Church and ask for their prayers and by those only, then we shall see either the Church of Rome rise from her present degradation or sink to rise no more. So long as Priests are paid by the State, there are sure to be Priests—and as long as a religion is a religion of the State, there will always be found "fashionables" to profess it.

GENERAL LAFAYETTE ON RELIGIOUS TOLERATION.

The editors of the National Intelligencer have recently translated for their paper, two speeches delivered by General Lafayette in the French Chamber of deputies. In one of them he makes the following apology for the late indignity offered to the Catholic priesthood, and symbols of Catholic worship in Paris.

Permit me to take this occasion to treat of a sad topic, which is necessary to be explained in foreign countries as in France. The disturbances which have lately taken place have been deplored by all. The manifestation of the public spirit in relation to a foolish attempt, has proved once more, that no body, either among the depredators or the defenders, wishes the old regime, but there have been excesses coupled with it which have afflicted the friends of liberty, and which have unfortunately taken an irreligious aspect, which might induce the belief in France and out of France, that the public sentiment is against the liberty of religious worship, a privilege so sacred that a whole nation could not have the right to deprive a single individual of it.

There was a time, I do not speak only of the barefaced immorality of the days of terror, but under the constitutional system, when the worship that was not fettered by oaths was altogether unpopular. There was then, perhaps, some merit in defending it; but popularity, the most precious of all treasures, ought, like every other kind of wealth, to be expended for the public interest or in the performance of duties.

Civilization is now a days, I hope, too far advanced

to suffer this intolerance to be a national sentiment; and indeed, the mixture of signs recalling to the memory anti-revolutionary ideas may have confounded itself momentarily with the true signs of the Catholic worship, but who could have any objections to placing these very signs themselves upon the edifices to which they are consecrated? There is no necessity to search for articles of the *Concordat*; the true question is what does or does not consist with liberty. We have without doubt, although there are many exceptions, reproaches to make to our clergy, but let us not give a false idea of these people, who in Belgium and in Poland, have proved their patriotism.

IMPORTANT MOVEMENT FOR THE SABBATH IN OHIO.

The Hudson (Ohio) Observer states, that a meeting of gentlemen engaged in the forwarding and commission business upon the Ohio canal, was held at Cleveland on the 18th ult. at which it was unanimously resolved to stop boats and shut up warehouses on the Sabbath between the hours of 5 o'clock in the morning and 7 o'clock in the evening.

It is expected that this example will be imitated by the merchants in all the important places of business throughout the extent of the Canal. This movement will be grateful news to the friends of the Sabbath, who are striving to defend God's holy rest from contempt and profanation. The multitude of advantages that will result from such a measure as this, upon such a thorough-fare of traveling and commerce, can be comprehended only by those who have been on the spot, and have their acquaintance with such scenes from observation.

The editor of the Hudson Observer enumerates the following among the results of the arrangement.

1. It will remove the fears and apprehensions so extensively entertained by nearly all the religious portion of the community, that our canals will become a source of moral depravity and degradation to the state.
2. It will give all concerned in the management of boats, keeping of warehouses, collecting of tolls, &c. an opportunity of enjoying all the advantages of moral and religious improvement that are enjoyed by other portions of society; and will thus open a way for pious men to engage, consistently with their views of duty, in any and every department of business connected with canal navigation, and will raise the whole field of canal business in the scale of respectability.
3. It will afford a comparatively safe, and not altogether undesirable employment for boys of respectable and pious families, as riders, inasmuch as they can, with suitable care and attention of their employers, be collected every Sabbath, in Sabbath schools, and be induced to get a Sabbath school lesson every week, which will have a powerful tendency to preserve them from that awful depravity which has confessedly characterised boys in the same situation on the canals in the state of New-York, and elsewhere; a depravity which shocks all that behold it, and is fast ripening the wretched subjects of it for crimes and imprisonment in this life, and perdition in the life to come.
4. It will open the way for ministers of the gospel to bestow their labors upon watermen, with as good hopes of success, as upon any part of society; the natural result of which will be, to improve and elevate the moral character of that large and interesting class of our fellow citizens, and save a multitude of souls.

THE CHOCTAWS.

Extract of a letter from the Rev. L. S. Williams to the Editor of the Religious Intelligencer dated Choctaw Nation 24th March 1831.

Had I leisure I would endeavor to give you a view of the present state and prospects of the Choctaws. But in truth I cannot consistently add at this time more than a word. Their country IS GONE. They know it—they feel it too. But the worst is to come. At least nine tenths of the nation had hoped that the Senate of the U. S. would not ratify the treaty—but their doom is sealed—they must go far to the Setting Sun. I trust that a covenant God will not forsake them.

A three or four days' meeting is to be held next week at Cheshire, to commence on Tuesday—ministers and people from the neighboring towns are invited to attend.

ENGLISH CLERGY.

DISSENTERS THE INSTRUCTORS OF THE PEOPLE.

It was remarked by the poet Cowper, when speaking of a sermon of Paley's, that the Church of England possessed the advantage of having Clergy for all descriptions of people—the higher for the rich, and the lower for the poor; that there ought, in that case to be three or four clergymen in every parish. The Clergy, he added, were to be found often enough in the houses of the rich, but they seldom knew any thing of their poor parishioners.

If England is now first in arts, we owe this chiefly to the Dissenters. There is a curious volume, published in 1816, by Israel Worsley, in which he shows that the Dissenters never neglected education, and hence throughout England, wherever Dissenters are found, the people will also be found to be less stupid and brutal.

Like most other wealthy Corporations, the Church of England has acted on a narrow and exclusive spirit, and so far from England owing any thing to that Establishment, it is, we fear, chiefly owing to it that the nation, which has made the greatest advances in the arts and industry, has not only the worst instructed peasantry in civilized Europe, but ranks nearly the lowest in science. The state of education of the Clergy, according to a competent judge, Dr. Arnold, of Rugby, is of the most narrow description, and while they cannot supply from themselves the scientific wants of the nation, they have influence enough to exclude laymen of merit from the scientific situations for which they are fitted. The persecution of the celebrated Dr. Hailley, and other celebrated men, is well known to all who are familiar with the history of the Royal Society.

The Church drew from the Puritans, and their descendants, most of the men who conferred lustre on the body. Lightfoot, Wilkins, Tillotson, Butler, Seeker, Stillingfleet, &c., will always be her principal ornaments. Latterly, since the value of her high places has become so enormous, interest and not merit has almost exclusively enjoyed her chief benefices.

A SEVERE REPROOF.

Not many years since, Providence brought a little fatherless boy into the neighborhood where I live.—He from the first won my affection; and I considered him more in the light of a brother, than as a stranger. I soon saw with pleasure that he was considerably attached to me; and as he attended the Sabbath School, and was for some time in my class, I ardently wished to lead him to the Savior. I conversed with him in private several times, but as it did not appear to produce any lasting impression on his mind, I became weary and gave over.

A few weeks since I walked from the house of God, in company with him; and his whole theme was redeeming love. When about to part, he adverted to the conversation I formerly had with him; and said he felt a great deal and wished to hide it from me. 'The more I prayed,' said he, 'the more I wanted to pray, and the more earnest I was; but at length I thought that there were no others serious, and that I should be ridiculed; and the next time you met me you did not press me to seek the Lord, and I, by degrees lost it all. But had you continued to urge me, as you had done, every time you saw me, I have not a doubt but that I should have obtained a hope then.'

SUMMARY.

Temperance in Sweden.—A Swedish gentleman lately arrived at Boston, writes to his friend in this city, that Mr. Wijk, of Gottenburgh, who some time ago travelled through the United States, had on his return to Sweden, very successfully exerted himself in establishing Temperance Societies in his native country. The Society at Gottenburgh held the first meeting in December last, and was attended by the Bishop (Wingard,) Count Rosen, Governor of the Province, General Edelhjelm, and other distinguished individuals. Similar Societies had been instituted at Stockholm, and Tonkioping, and were expected to prove highly beneficial for the purpose intended.

The Pennsylvania Colonization Society has generously placed at the disposal of the Parent Society \$3236, on condition that this amount shall within two years be applied to the removal to Liberia of slaves who may be gratuitously manumitted for the purpose of colonization. This has been done, with the view of enabling the Society to purchase and send out for the use of the Colony, a small well built and coppered schooner, which will prove of inestimable benefit to the establishment.

More than \$400 were contributed to the American Colonization Society last month by a few individuals in Natchez.

Episcopal Education Society.—The Treasurer of the Society for the "Education of Pious Young Men for the Ministry of the Protestant Episcopal Church," acknowledges the receipt of \$53,475 for 1831.

The Albany Fair, held by the Ladies on Monday evening last, for the benefit of the Orphan Asylum of this city, realized to that worthy institution, the handsome amount of \$744 62.

The Rev. Stephen Olin, was appointed Professor of Belles Lettres in the University of Georgia, at a meeting of the Trustees, on the 6th ult.

London Orphan Asylum.—The anniversary of this institution was held on the 17th of March, at which Lord Althorp presided. It was announced that during the past year, the legacies to the society amounted to 3,779l. (\$16,772.) The collection at the anniversary was 1,800l.

Missionary Deaths.—On the 7th inst. at Ashford, Conn. a meeting was held at the request of the parents of the Missionary to Africa, the late Benjamin R. Skinner, whose disease and that of his wife and children we lately announced. A sermon was preached by the Rev. G. F. Davis, from 1 Cor. xiii. 9.

REVIVALS.

REVIVALS OF RELIGION.

We were informed last week by a friend from Lenox, Mass., that a four days meeting had been recently holden in that place, and in Richmond, an adjoining town. The meeting at Richmond was very solemn; and solemn and joyful effects had resulted from it. The meetings were continued until Saturday, and from that to the Sabbath, when the Lord's Supper was administered. A number were present from the churches in Canaan, N. Y., and other places; and it was truly a communion season. It was believed that between 20 and 30 were effectually called into the kingdom of Christ during the meeting, and others were striving to enter in. Almost the whole county of Berkshire, which is highly favored with an enlightened and evangelical ministry, appears to be again blessed with a revival of religion.

In the Western District of New-York.—Almost the whole extent of the Western section of this state, as our readers know, has been recently highly blessed of God. A clergyman of that region says, that there is scarcely a church in the Presbytery of Geneva, comprising 31 congregations, that is not more or less blessed with revivals. And that probably more than a 1000 will be added to those churches this season. In Canandaigua it is thought that 100 may already be numbered as hopeful subjects.

In Green's Farms, Ct.—A revival has recently commenced at Green's Farms. Upwards of 30 have become the subjects of pardoning grace. The work is powerful.

We learn that the revival at Buffalo has received a new and powerful impulse. Many of the lofty and the stout-hearted are now bowing to the sceptre of the Saviour.

In Ovid, as we understand, there is now a powerful work, which has been some weeks in progress. Particulars not mentioned.

Geneva is still a highly favored place.

West. Rec.

In Albany, N. Y.—The pastors of the First, Second, and Third Presbyterian churches in Albany have communicated to the public in the N. Y. Observer, a statement in respect to the state of religion in the congregations with which they are connected; from which we learn that the inquiring meetings which were instituted at the commencement of the revival, in January, have been continued regularly every week to this time, and for several weeks past have been attended in each of the first and second churches by at least 100 persons. In the First church 51 were admitted on confession at the last communion; in the Second, 46; though in each church there were a considera-

ble number whose hopes were considered too recent to justify at that time a public profession. The Third church, which had for some time been in a languishing state, has, during the same period, been much revived, and about 25 have within a short time been added to it. The communion season has in the several churches seemed to be attended with an unusual blessing, and was preceded and followed by more than the ordinary number of public religious services. In conclusion they say, we would record with devout thankfulness the fact, that at no period has the work seemed more promising than at present; and every thing seems to encourage the hope that there are yet richer blessings in store for us.

J. N. CAMPBELL,
WILLIAM B. SFRAGUE,
WILLIAM LOGHEAD.

REVIVAL IN WEYBRIDGE VT.

We make the following extract from an interesting account in the Vermont Chronicle.

There were a number of hopeful conversions during the summer, and some additions to the church. Though the church as a body during this time were in a lukewarm state, yet there were individuals among them, whose constant prayer seemed to be, "O Lord, revive thy work." Christians who were under censure began publicly to confess their faults; and thus the prospect, particularly with regard to union in the church, became more and more flattering, until the 1st of March, when a season was set apart by the church, for fasting and prayer.

It was a solemn day, for God was there. A spirit of confession seemed to prevail throughout the church, and there seemed also a determination to come up "to the help of the Lord against the mighty." Christians seemed to feel that an effort must be made, or destruction would be the inevitable doom of the church; and accordingly an appointment was made for a three days' meeting.

After this meeting was called, Christians began to feel that they had taken upon them a great weight of responsibility, and that, should they fail to receive the contemplated blessing, there would be a reaction, and "the last state would be worse than the first." And I believe the church, in general felt that although ministers and Christians from other towns might come and be instrumental of good, yet they had only to look to God for the blessing, which led them to be much at the throne of grace. This meeting commenced on Monday evening, the 14th of March, with preaching in different parts of the town. These meetings were generally thronged by old and young, who were anxious to hear the word of God dispensed, and the presence of the Holy Spirit was manifest. Tuesday morning, our meeting commenced with a season of prayer, and closed with a sermon by Dr. Bates, from Ps. 110: 3, "Thy people shall be willing in the day of thy power." It was a solemn day, and I doubt not will be remembered with joy by many a soul throughout the endless ages of eternity. In the evening there was preaching again in the different parts of the town, and an increase of spiritual

feeling was visible. Many were ready to stand up before the world and beg the prayers of God's people. On Wednesday, the public exercises commenced as on the preceding day. After sermon, a request was made that all the church who felt conscious of their wanderings from the path of duty, and who were determined to go forward in the service of their Divine Master, should present themselves in the broad aisle. They came forward unanimously, and an humble confession, that had previously been prepared, was publicly read. The Holy Ghost at this time seemed to come down in great power, and "fill the house where they were sitting." And during this time I have no doubt the Lord was sending arrows of conviction to the hearts of the impenitent.

Some began this day to indulge a hope that they were renewed by the Holy Ghost, and their souls sprinkled with the blood of the Son of God. Deep feeling continued to increase, and on Thursday, at the close of the morning exercise, another request was made, that all who were resolved to embrace the present opportunity, in securing an interest in Christ, and who desired the prayers of Christians, should present themselves in the broad aisle. No sooner was this request made, than sinners began to rush forward, from the galleries, and from all parts of the house. Probably more than a hundred were among this number.

It was a solemn scene, an overwhelming sight. There were some of almost every age—children and those whose heads were blossomed for the grave. Sighs and sobs were heard in every direction, and many seemed so deeply pressed with the weight of their sins, that they had hardly strength to retain their standing. Many of them have since, we trust, been born into the kingdom of God's dear Son. The sacrament of the Lord's supper was administered in the afternoon, and a general prayer meeting held in the evening. It was awfully solemn, for the Holy Ghost was in our midst.

At the evening meeting, sinners who desired prayers, were requested to come forward to the anxious seats, where mutual conversation would be had with them. Many immediately came forward, and a request was then made, that all who were willing to promise to give their hearts to God, while prayer was offered for them, should arise. A number arose, some of whom we trust submitted themselves to God before the meeting closed. Awakened sinners have generally seemed to have the impression that this is their last call. The work still goes on with increasing interest. The number that have truly given themselves to Christ, the judgment only will decide. It is a great work, and may God carry it on until every soul shall be made a trophy of his grace. Will Christians pray for Weybridge.

B. BROWN.

Weybridge, April 18, 1831.

In Cambridge, Washington Co., N. Y.—The revival of religion in this place which is of about two months date, has recently received a most important impulse, we learn, from a four days meeting. About 51 persons were

added to the church under the care of the Rev. Mr. Lusk, on the 17th of April; at which time it was supposed that many more were inquiring the way to Zion. With this encouragement the church resolved on a four days meeting.

From the commencement of this meeting, says a correspondent of the N. Y. Obs. it was apparent that the spirit of God was present. Assisted by the labors of the Rev. Dr. Griffin, whose thrilling appeal awakened many from the slumbers of death, the meeting was continued daily with an enlarged concourse and with increasing solemnity. And as the result of the Spirit's influence it was found on Sabbath eve, when a separation was made in the congregation, that about sixty persons were willing to take the seat of the inquirer; were desirous to be prayed for, and receive advice in respect to the welfare of their precious souls. On the day following, when a separation was made, more than an hundred were found in the same position. The meeting did not break up till Wednesday afternoon, and at that time, it was found that about three hundred persons, some of whom were brought under conviction on entering the house, were prepared to take their seats among the anxious inquirers.

As the result of the four days meeting, about fifty souls were hopefully born into Christ's kingdom while the meeting was in progress; and before the close of the week, it was supposed more than a hundred souls were enabled to accept the terms of salvation, and have been rejoicing in hope of the glory of God. The revival continues, and excites increasing expectation.

In Martinsburgh, Lewis Co., N. Y.—A letter to the N. Y. Observer, dated April 26th, says, "We have been singularly blessed in this place by the out-pouring of the Spirit of God for two weeks past, and we have now in this place at least 150 or 200 persons who are rejoicing in hope obtained within that time. It commenced with a three days meeting, which was afterwards extended to nine days, and a special blessing attended it."

In Catskill, N. Y.—A four days meeting was held at Catskill, commencing on the 19th of last month, which God was pleased to bless. He is pouring out his Spirit—sinners are awakened and brought to the knowledge of the truth. When we last heard from that place, about twenty were rejoicing in hope, and there was every appearance of a glorious revival.—N. Y. Evan.

In Lynchburgh, Va.—The Rev. J. D. Mitchell, in a letter to the editor of the N. Y. Evan., dated April 26, writes thus:

The synodical meeting in Winchester was followed by an interesting revival in both the Presbyterian Churches of that place. About two weeks after the adjournment of Synod, the good work of the Lord commenced in the 2d Presbyterian Church in Lynchburgh. Amongst the subjects of this work are men of the first

respectability and intelligence, some of whom were professed infidels. It is rather a remarkable fact and one worth publishing, that all the Officers, Clerk, Commissioner, and Deputy Marshal, connected with the *Chancery Court* in this place, have become hopeful subjects of divine grace in this revival, with the exception of the *Marshal* of the *Chancery Court*, who has been a professed Christian for years, and is an elder in the 2d Church. It is now more than five months since this revival commenced, during which time upwards of 60 have been *hopefully* converted in the 2d Church. Sometime in January the work of conviction and conversion commenced in the 1st Presbyterian Church; some very remarkable cases of conversion have occurred there; upwards of 20 persons, subjects of the revival, have recently been added to their communion. I cannot at present state the actual number of converts amongst them. The Baptist, Protestant Methodist, and Protestant Episcopal Churches have all shared in the present revival. The Protestant Methodists have had about 30 *hopeful* conversions amongst them. The whole number of conversions amongst the *whites*, during the last five months, is about 130; of *blacks*, about 30. We have a union prayer meeting once a week, the object of which is to pray for a continued revival and the conversion of the *whole town*. All Churches in the place have united with us in this meeting, except the *Episcopal Methodist Church*. This is a meeting of great interest. It has already greatly increased a spirit of brotherly kindness and charity amongst us. We feel that our *cause* and our *aim* are one, when we are assembled once a week to make one united effort to break up the strong hold of the devil and to save souls from perdition. The influence of this revival has been felt in all the surrounding country. Many persons from surrounding counties have come hither in impetuosity, but have returned to their friends *new creatures* in Christ Jesus. The work is still *progressing*; some conversions occur every week. Very great solemnity now prevails amongst the poor blacks; many of them are inquiring "Men and brethren what shall we do?" Let every Christian who may read this, lay aside the paper for a few moments and *pray* for Lynchburgh. This is a place of great importance in this southern country; this is a *centre* of influence: many, many eyes are directed towards us. It is therefore highly important to the church, that this revival should *go on*. Then, Christian reader, "*Pray for us*."

During the winter and spring, the Lord has poured out his Spirit on other parts of this state. In Dec., 1830, a revival commenced in the Church at Waynesboro, and soon afterwards in the Church at Tinkling Spring, both under the care of the Rev. Mr. Wilson. A powerful and very remarkable work of God's Spirit is now progressing in Cartersville, Cumberland Co., in Peterville, and other parts of Powhattan Co., in the College Church, Prince Edward Co., and in Pisgah Church, and other parts of Bedford Co. Several hundred souls it is supposed have passed from death unto life, within two or three months, in the above named places. In towns and counties all around

us, the fields are *ripe for the harvest*; we have just heard from several places where revivals are commencing.

IN NEW YORK CITY.—We understand, says the New York Observer from reports read at the meeting of the third Presbytery, on Wednesday evening, that the number of persons admitted to the seven churches under the care of the Rev. Drs. Woodbridge & Cox, and the Rev. Messrs. White, Baldwin, Patton, Erskine Mason, and Parker, during the present revival has been upwards of 400, exclusive of those who have been admitted on certificate from other churches. No reports were received from the churches under the care of the Rev. Messrs. Ludlow & Norton. The interest in religion manifested by the congregation under the care of the Rev. Erskine Mason, we learn, is as great as at any previous period.

HOW TO RECEIVE THE DIVINE BLESSING.

The following is an extract of a letter from a clergyman in Virginia to the editor of the Episcopal Recorder. If ministers of that denomination manifested the same friendly feelings towards revivals of religion, they might share more generally in these blessings which are refreshing other churches so extensively.

The accounts which you have given us of the revivals with which the Lord is blessing other places, have, I am convinced, had a most salutary effect on us. As to myself, I trust they have been of great benefit to me. They remind me of several such precious seasons which it has been my great happiness to witness. Such information has a powerful influence upon the hearts of Christians. No one who truly loves the Lord Jesus Christ can read such accounts, as you have lately given us of what the Lord is doing in other places, and remain unmoved. God grant that the blessed work may deepen and extend to every part of Zion, and may I not say, more especially, to that part of it in which you and I labor? Our Church, in too many places, has long had but a *name* to live. O, that her members would now awake, and in this propitious hour, cry mightily to God for the out-pouring of His Spirit upon us! It becomes us deeply to lament our sins before Him; and nothing but humbling ourselves at the foot of the cross, and there deploring our guilt and slothfulness as a Church, will avert his just judgments from us. Let us praise Him for what he is doing in some parts of our Zion, and frequently beseech Him to revive his work in every part of it.

I feel a very deep concern in the interests of our Lord's kingdom in our *diocese*. I fear, that of late years, our members and other Christians, who have felt an interest in our conventions, have expected too much from the *convention themselves*. You will hear them speak with pleasure for months before the meeting of the Convention, of "the great pleasure they anticipate from attending it." You will hear them speak of "the pleasure they have had in hearing such and such ministers;" and of

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"the pleasure they anticipate on hearing them again." Now, I fear, too many Christians go to Convention, expecting there to be revived, and there to see the glory of God in the salvation of sinners, when, perhaps, they have almost wholly neglected to pray, that they may there witness such a season as they anticipate. There is a kind of magic in the word *Convention*, which, too many of us, I fear, suppose will effect every thing, no matter how much we may have neglected to pray for the presence and influence of the Spirit of God among us. I was at a house not long since, and heard several pious persons remark, how much they regretted, that such and such a minister would not perhaps, be at the Convention, and that they cared very little now about going. Now, if such are the feelings of many of our people, what right have we to expect a blessing on what has always been a most precious meeting? If Christians are interested in going to Convention, only because some favorite minister or ministers will be there, what right have we to expect the blessing of God on our meeting? Such persons at least, may not and ought not to be surprised, if they are sent home as barren and cold as they went;

It is not this or that favorite preacher, or the mere assemblage of a number of ministers, that can make our Convention profitable, but the blessing of God; and if we fervently pray for his blessing, and beseech him, no matter what instruments he may use in dispensing his word, to smile upon us and *meet with us*, then it will indeed be a season of refreshing—then we shall go in the right spirit, with our hearts prepared for the divine blessing, and then we shall return, saying, it was good for us that we went. I suppose no one will doubt, that if we go in the right spirit, with our hearts drawn out in prayer, we will not be disappointed in our expectations. Let me suggest then, that until the meeting of the Convention not only those who expect to be there, but that all others, who feel an interest in the kingdom of our Lord, and desire the salvation of sinners, unite every morning at six o'clock, in prayer for that purpose. I will venture to say that those who do so, leaving it entirely with God to use what instruments he pleases in breaking to them the bread of life, will find the meeting of the Convention a precious and profitable season. I make this suggestion and hope that it will meet the views and feelings of other clergymen of Virginia.

From the (N. Y. Methodist) Christian Ad. and Journal.

"GOD IS DOING WONDERS."

When I look around upon our happy country, and see what God is doing among the people, it brings to my mind Elijah on the top of Mount Carmel, sending out his servant to look towards the sea; six times he looks, and there is nothing to be seen; on the seventh, there is a cloud about the size of a man's hand, and then the cloud spreads itself over the whole heavens, and a mighty shower descends to refresh the thirsty land. So it is now. A few years since, a little cloud of mercy was seen arising as it were from the sea, and now it

"hangs over all the thirsty land," and the Lord has already poured "all the spirit of his love." Was there ever known so great and so general a work of God in our land as we now live to see? The refreshing news reaches us from every direction; and at a time too, when infidelity is making its most powerful efforts to subvert and overthrow the institutions of our holy religion. Surely the Lord reigneth, and "let the earth rejoice." And when I see the work of grace breaking out in our schools, academies, and colleges, it makes me think of Elisha's putting the salt into the fountain of water at Jericho. This is purifying the fountain; and will it not send forth its pure and heavenly streams to fertilize and enrich the whole land? And it is no small consolation to see our large Atlantic and commercial cities, which exert so great an influence over the surrounding country, taking the lead in these great revivals of pure religion. In Baltimore, New-York, New-Haven, and Boston, and other cities, God is doing wonders.

OBITUARY.

DIED—In this city, on Saturday May 7th, Miss ESTHER P. WHITING, daughter of the Editor of this paper, aged 20.

We dare not trust the fond affections of a father to speak of her virtues. It is a consolation to know, that she was beloved by a numerous circle of sympathizing friends. And we have a still higher consolation in the belief that Christ her Savior loved her, and redeemed her with his own blood; and that God who manifested himself to her in health, and in sickness, and in the hour of death, as a reconciled Father and Friend, loved her and has taken her to himself.

When laid on a bed of sickness, she was sustained by the consolations of the religion which she professed and practised when in health. Her trust was in God and he did not forsake her. Her last words were, "I am going to heaven—all my hope is in Jesus, thank him, thank him, thank him."

DIED—In this city, May 10th, Mr. Clark Northrup, aged 50. During his sickness he spoke much of the promises of God, the sufficiency of Christ, and the prosperity of Zion. As death approached, his faith was strong in the covenant faithfulness of God, and he left the world in joyful hope of heaven; leaving his testimony to the efficacy of the grace of the Gospel to take away the sting of death.

In this city, on the 30th ult. Mr. Truman Potter, aged 33.

In Wallingford, on the 1st inst. Reuben Rice, Esq. aged about 66, formerly and for many years a respectable merchant in this city; on the 27th ult. Mr. John Hall aged 61.

In Avon, on the 30th ult. the Rev. Bela Kellogg, aged 51; also, on the same day, his daughter, Mrs. Cordelia Kellogg, wife of Dr. K. aged 25.

In Brooklyn, Conn. on the 30th ult. Col. Daniel Putnam, aged 71.

Drowned, in Stratford, on the evening of the 2d inst. Miss Sally Curtis, aged 38.

In Trumbull, Mr. Daniel M. Curtis, aged 76.

In Wilmington, Mr. James Searl, aged 92.

In Bristol, R. I. Hon. John Howland, Chief Judge of the Court of Common Pleas for that County.

POETRY.

"FEAR NOT."

"Fear not.—I have the keys of the Grave and Death."
Rev. i, 17, 18.

O cling not, Trembler, to life's fragile bark;
It fills—it soon must sink!

Look not below, where all is chill and dark;
'Tis agony to think

Of that wild waste. But look, O look above,
And see the outstretched arm of Love!

Cling not to this poor life. Unlock thy clasp
Of fleeting vapoury air.

The world, receding, soon will mock thy grasp;
But let the wings of prayer

Take Heaven's own blessed breeze, and upward flee,
And life from God shall enter thee.

O fear not Him who walks the stormy wave.

'Tis not a spectre, but the Lord!

Trust thou to him who overcame the Grave,
Who holds in captive-ward

The powers of Death. Heed not the monster grim,
Nor fear to go through death to Him.

Look not so fondly back on this false earth;

Let hope not linger here.

Say, would the worm forego its second birth,
Or the transient fear,

That gives it wings to try a world unknown,
Although it wakes and mounts alone?

But thou art not alone; on either side

The portal, friends stand guard.

And the kind spirits wait, thy course to guide.

Why, why should it be hard

To trust our Maker with the soul he gave,
Or Him who died that soul to save?

Into His hands commit thy trembling spirit,
Who gave His life for thine.

Guilty, fix all thy trust upon his merit;

To Him thy heart resign.

Oh! give Him love for love, and sweetly fall
Into His hands, who is thy All.

JOSIAH CONDOR.

PRaise.—It is very surprising that praise should excite vanity; for if what is said of us be true, it is no more than we knew before, and cannot raise us in our own esteem; if it be false, it is surely a most humiliating reflection, that we are only admired because we are not known, and that a close inspection would draw forth censure, instead of commendation. Praise can hurt only those who have not formed a decided opinion of themselves, and who are willing, on the testimony of others, to rank themselves higher than their merits warrant, in the scale of excellency.

A wise man bath his eyes open, and his mouth shut; and as much desires to inform himself, as to instruct others.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

Burman Missions 786
A Case of Conversion.—United States and England 787
Symptoms of Spiritual sloth 789
I wish I were a Christian ib.
Religious Newspapers.—Use-

CONTENTS.—NO. 50.

fulness of Tracts 790
An example to pious emigrants 791
Rev. Joseph Wolff ib.
The True Way.—Pastoral Neglects 792
Conn. S. S. Union 793

Gen. Lafayette on religious toleration 794
Sabbath in Ohio ib.
Summary 795
Revivals 796
Obituary 799

SIR MATTHEW HALE.

Extract from "the Life and Death of Sir Matthew Hale."—London, 1682.

"—He took a strict account of his time, of which the reader will best judge, by the scheme he drew for a diary, which I shall insert, copied from the original; it is set down in the same simplicity in which he writ it for his own private use.

MORNING.

"I. To lift up the heart to God in thankfulness for renewing my life.

"II. To renewing covenant with God in Christ—1. By renewed acts of faith: receiving Christ, and rejoicing in the might of that relation. 2. Resolution of being one of his people, doing him allegiance.

"III. Adoration and prayer.

"IV. Setting a watch over my own infirmities and passions, over the sores laid in our way. *Perimus licitur.*

DAY EMPLOYMENT.

"There must be employment, two kinds.

"1. Our ordinary calling, to serve God in it. It is a service to Christ, though never so mean. (Colos. 3.) Have faithfulness, diligence, cheerfulness. Not to overlay myself with more business than I can bear.

"II. Our spiritual employments, mingle somewhat of God's immediate service in this day.

REFRESHMENTS.

"1. Meat and drink, moderation seasoned with somewhat of God.

"II. Recreations. 1. Not our business. 2. Suitable. No games, if given to covetousness or passion.

IF ALONE.

"1. Beware of wandering vain lustful thoughts, fly from thyself, rather than entertain them.

"II. Let thy solitary thoughts be profitable; view the evidences of thy salvation, the state of thy soul, the coming of Christ, thy own mortality, it will make thee more humble and watchful.

COMPANY.

"Do good to them. Use God's name reverently. Beware of leaving an ill impression of ill example. Receive good from them, if more knowing.

EVENING.

"Cast up the accounts of the day. If aught amiss, beg pardon. Gather resolution of more vigilance. If well, bless the mercy and grace of God, that hath supported thee."

Letters received at the Office of the Religious Intelligencer during the week ending May 12, 1831.

Dea. A. Benedict, Litchfield; Mrs. L. Chapin, Chapinville; Wm. Coe, Bradleyville; Dr. Thos. Ritter, New-York; Chrisan Crist, Colendenham; H. W. Root, New-York; Talcott Howard, Perry Center; Benajah Brewen, East-Hampton; Levi Bebee, Water-town, N. Y.